

GENDER ISSUE

# STUDENT REVIEW

STUDENT  
REVIEW



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# STUDENT REVIEW

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# NOTE FROM THE PUBLISHER

# WHAT DO WOMEN WANT?

Growing up a woman in this day and age has been an interesting, yet often perplexing experience. We are caught in an era where our roles are being defined spiritually while undefined temporally. The church tells us on the one hand that motherhood is a divine calling. The world tells us on the other hand that if we devote our married lives solely to building our families and rearing our children that we are weak and subservient.

As young women our Laurel advisors told us that it was an inexcusable offense for a man not to open doors for a woman. Men were taught to give up their seats for women and to show them every courtesy. Nowadays, dating rules and stereotypes have gone out the window, and chivalry is viewed as sexist and outdated.

Men in our church have always held the leadership positions, and have had the priesthood authority and its attendant responsibilities. Now the world is saying this is discriminatory.

Having been raised on a certain set of assumptions, we are now being forced to confront and deal with a completely new and very conflicting set. This week's issue of *Student*

*Review* deals with many of these issues and the dilemmas involved for both genders. We have to decide where we fit in along the spectrum from traditional to liberal in our viewpoints. Often in the maturation process, personal experiences cause shifts in our paradigm and we realize the world is different from how we always believed it was.

As difficult as it is for women to confront these issues, it is equally difficult for men to determine what women's attitudes are and treat them as they want to be treated.

What do women want? Of course everyone has their own answer. I want to be allowed the freedom to make decisions about how to conduct my life. To be unhindered by stereotypes and biased expectations. To be able to pursue whatever educational, career, and spiritual path I choose. And to be able to bear the consequences, good or bad, of what I decide.

The feminist movement has been an attempt to do away with old gender stereotypes of powerful, dominant males and weak, submissive females. Thus they criticize men who open doors and offer their seats to women. But did chivalry come

about because men thought women were inferior or because they wanted to express thoughtfulness? Is a man's desire to take care of a woman intended as condescending or as loving service? Are women who prefer these treatments somehow inferior or ignorant?

Feminists started off with good intentions: allowing women equal rights and freedom. Those are our stated goals. But the movement has since discredited itself by taking away these freedoms and instead dictating new standards of conduct, all falling in the realm of "political correctness" where decisions to follow traditional paths are met with disdain, and advocates of these traditional paths are stifled and even censored.

When Barbara Bush spoke at Wesleyan University she was booed because she chose to stay at home instead of pursue a career. Does such a decision make her less of a person or undeserving of esteem? The students there thought so. Are such actions in line with what we claim we want: freedom to decide and equality to allow us more options to choose from?

I admit to being the kind of woman

who opens her own doors, fixes her own car, and plans on having a career. But I don't expect others to share those same values. If another woman chooses to marry young, to not pursue a university degree, to let men open doors, she may do so and I will think no less of her. She has her freedom as I have mine.

Women, make your own decisions but do not degrade those who decide to run their lives differently. Everyone's life is individual and everyone must make personal decisions through contemplation and prayer.

Men, allow us our freedoms to explore our potential and seek for our niche, proffering advice when it is solicited and support when it is not explicitly sought. Treat us as equals.

We must all realize that every human being thinks differently. Thus we need to work to understand the other gender and the issues they face and be accepting of those of our own gender, respecting their personal decisions, even if they differ from ours. Then maybe someday we can all feel like we are equals.

*Allison Allgaier*

## LETTERS TO THE EDITOR

### To the Editor:

The Little Sisters of Jesus and Mary assist the poor of Baltimore and Salisbury, Maryland. They began their January newsletter with the following observation. "By the time you receive this newsletter, we will know whether another great catastrophe has befallen our poor, suffering world in the form of war, which decides nothing except which country can destroy most ruthlessly. Patriotic appeals to support American troops distract from the reality that violence should never be employed to secure justice. Let us recall that it was Jesus who said that we should not seek to have returned that which was robbed from us."

This nation pretends to be Christian. The media does not seek the wisdom of the Gospel or the discernment of spiritual communities such as the Little Sisters of Jesus and Mary. Rather the media and the political operatives listen exclusively to the secular experts. One gift of the Holy

Spirit is wisdom. The discernment of the Maryland sisters reflects the Holy Spirit's wisdom. The secular policy makers have substituted human knowledge for the wisdom of the Holy Spirit. Human knowledge is full of errors because reason is the primary function being utilized. The wisdom of the Holy Spirit provides absolute certitude. Human reason can never make this assertion.

All the prophets of the Old Testament declared that war is punishment for sin. Remove sin and war is removed. The academicians don't articulate this declaration because they are often atheists. Politicians and military leaders don't say this because they are seekers of opportunity. Let us remember, therefore, the wisdom of St. Francis of Assisi. "There can be no peace without penance!"

Joseph E. Valley  
Third Order Franciscan  
Washington, Connecticut

### To the Editor:

Matthew Stannard's article in issue 15 of the *Student Review* called "to the B.Y.U. faculty (to) oppose war." His argument was basically this: war is really, really bad; it is the antithesis of education; it does really, really bad things; therefore we should oppose war in general and the war in the Gulf specifically.

This argument is philosophically equivalent to saying that giving birth causes great agony, makes you gain weight, gives you stretch marks, and does a whole lot of nasty things to your body, therefore you should not give birth. The difference in the birth example is that through birth, something positive occurs that makes all the pain and agony worth it.

The question, then, is not how many bad things war does, but whether the positive results of a war outweigh the negative, looked at from the perspective God has outlined in the *Book of Mormon* and the *Bible*. Mr. Stannard does not speak of what the negative aspects of not having this war are or what positive results this war would bring or whether this is a just and moral war. I wish Mr. Stannard would have, instead of resorting to a one-sided emotional argument.

We all need to judge whether everything possible has been done to prevent war, whether the benefits of war outweigh the costs from a religious perspective, whether we are protecting liberties of people who want those liberties protected, and other such questions. And when at war, we need to ask our

selves if we should approach war and victories with jubilation or with joy that we have been preserved but sorrow for the destruction we have incurred.

War is not as easy an issue as Mr. Stannard implied in his argument. Yes, war is bad, but we should not be calling on educators to "oppose war," we should be calling upon them to teach us about war, to tell us if it is moral and just, to tell us why or why not. Professors should be teaching us about the histories behind the wars. They should talk with us about what a God-like approach to war is. They should teach about the clash of cultures. And we should ponder and pray and act according to what we feel is right.

Bryant Ibbetson

### To the Editor:

Never before has an article spurred me to write. But in this case I felt touched and wanted to let you know it. A few weeks ago, thanks to a Campus Life article, my vision was cleared and I stepped into a new light. Amy Stewart's "Personal Story of Addiction" was a beautiful testimony of regaining personal control after wrestling with substance abuse. I too am a caffeine-a-holic.

I appreciated the handling of this delicate issue within a community that is not always supportive of such problems. It's good to know that I am not alone in this. I can beat it eventually, in time, become caffeine-free.

Shauna Boomgaarden

## Staff Notes

Staff Person of the Week: Hailey Meyer. Some pretty incredible artwork has been showing up lately in SR, including last week's amazing cover by Dave Bastian. It's all thanks to master art director Hailey and her fearless sidekick beagle, Silly. (Silly has received several nominations for SR mascot.)

Congratulations to Mike Austin. Despite vows never to attend SR parties and vehement protests that a Sunday Night Chat really isn't a party, Mike was seen sporting a tie and eating a chocolate chip cookie at

last Sunday's Elouise Bell-fest. We welcome him back to full fellowship on the staff with open arms.

Time does it and so does the *Student Enquirer*. Who would you like to see grace our cover and join the legacy of John Stolthorn and Joe Cannon? Send your nominations for Person of the Year to P.O. Box 7092, Provo, UT 84602. While you're at it, nominate an SR mascot. A dingo named Bruce (see last week's Top 20) is leading the nominations, followed by Silly the Beagle.

**Want to be a staff member or just look like one?**

**Show up at our Tuesday night meetings at 6 p.m. in 202 Maeser Building.**

# ABORTION IS A FEMINIST ISSUE

BY CECILIA KONCHAR FARR,  
ASSISTANT PROFESSOR, ENGLISH

LAST WEEK IN ONE OF MY CLASSES WE READ HEMINGWAY'S "HILLS LIKE WHITE ELEPHANTS," in which a "man" (the "American") and a "girl" ("the girl") try to decide if she will have an abortion. My students responded with sensitivity and intelligence to the story and to this very difficult issue. But their language continues to haunt me. Their consensus: That an abortion decision is always a painful one but a woman *should be allowed* to decide for herself whether or not abortion is right.

Granted this consensus was likely influenced by my openly pro-choice position—no matter how non-authoritative I think I'm making the classroom, I still hold the grade book. And it is an avowedly liberal position for a roomful of Republicans (though, I must add, there are Democrats and even Socialists among them). But the language it is expressed in is hardly comforting. In this passive construction, who is doing the *allowing*? Who is deciding

that a woman should decide?

This, to me, is what the issue is all about. Not about fetal viability. Not about when life begins. Not about being pro- or anti-life. It's about whether or not we can end the caretaker relationship that still exists for women under our laws. It's about whether or not we can treat women as grownups, as complete human beings, as full-fledged American citizens who can be trusted to make good moral decisions about a complex issue that, like it or not, centrally concerns women. If this sounds outrageous, remember that when the Bill of Rights was written, it had not yet entered the minds of the fathers of the Constitution that women deserved rights under the law. It took almost 150 years before women were *allowed* to vote. It's been only 70 years since then, and the mostly male legislators are still doing the "allowing." This is not an issue that women need legislated for us.

This is a nation where many women suffer under perpetual



ART BY DAVE BASTIAN

terrorism—the threat of rape, the privation of poverty, the nightmare of domestic violence. Consider this:

—Women can't walk alone at night. ANYWHERE.

—A woman is raped in this country every six minutes. This is reported rapes; and we know that rape is one of the most underreported crimes. It is also the fastest-growing crime.

—We still make only 65 cents to a

man's dollar. This number has seen very little change in the past 50 years.

—Some states (including Utah) have laws that don't allow women to accuse their husbands of rape. Do you know what this means? It means that married women sign over their sexual freedom. They have no right under the law ever to say "no" to their husbands.

—Most people living in poverty in this country are women and children—75%. And the numbers are growing.

—Women have less access to good education—from grade school up, where, studies show, teachers treat boys as more serious students. I know from experience that this still holds true at the university level.

—The nuclear family, which we often see as the solution to many of these problems, isn't. Instead, it is often the most dangerous situation for women. One study showed that of all women murdered between 1976 and 1987, 33% of them were murdered by their husbands—not

boyfriends, not strangers—by the men they married.

So the abortion issue is only part of a much larger problem. And it can't be considered apart from this context. When I hear one of our local legislators repeating continually that it's "time to swing the pendulum away from women's rights toward the rights of the unborn," I grow cold. We haven't yet begun to talk about women's rights. Don't let the myth of "post-feminism" fool you.

Abortion is a feminist issue.

Listen to those who speak against it and you will hear: they don't trust women with this sensitive decision. We're too whimsical, too sexually irresponsible, too emotional, too silly. They want to make our decisions for us. But we don't need decision-makers to tell us what to do. We don't even need caretakers who *allow* us to decide. What we need are fellow citizens who respect and trust each other. And we need to respect and trust ourselves enough to demand this.

# ABORTION: UNANSWERED QUESTIONS

BY T. MCGREGOR

I AM IN THE AWKWARD POSITION OF OPPOSING ABORTION ON MORAL GROUNDS WHILE AFFIRMING CHOICE ON POLITICAL GROUNDS. SOME WOULD ACCUSE ME OF UNREASONABLY SEPARATING MORALITY AND POLITICS. THEY'RE PROBABLY RIGHT.

The trouble is, though I oppose abortion, I find pro-lifers rather unreasonable and offensive. At the same time, I feel pro-choicers conveniently ignore some important questions themselves. In this piece, I have assembled a few questions that both sides ought to think about.

1-Why don't pro-choicers want to address the question of when life begins? Do they feel it is irrelevant? Why? If the DNA of a fetus is distinct from its mother; if it is in some sense autonomous, then aren't we killing somebody? Why is this question "off limits" for the pro-choicers?

Perhaps this is too simplistic, but if the pro-choice movement is so intent on emphasizing rights and freedom, why not be concerned about the rights of the unborn? What do we need to address before this issue—the central concern of the pro-life movement—is resolved?

2-Why don't pro-lifers care about women? Why don't they care about the economic, psychological, or ideological conditions which make abortion an attractive alternative?

How can the pro-life movement expect to win support when they seem so unconcerned about the women and children who suffer most from poverty and inadequate health care? About teenage girls who, studies prove, are medically better off having an abortion than having a baby?

This may be part of a larger issue: Why are conservatives so inconsistent? When it comes to environmental pollution, business ethics and gun control, the conservative answer is "less government, more freedom, even if it costs a few lives." When it comes to abortion, it's just the opposite. I'm not making a value judgment. I'm simply asking pro-lifers to make their positions more clear.

3-Is abortion really a "gender" issue? We often assume pro-lifers are mostly men, pro-choicers mostly women. Feminists are fond of this image because it paints a picture of male domination and patriarchy.

In fact, sex distribution is roughly equal on both sides. It might be that there are more men in power, but again, what is it that makes those men *inherently* pro-life?

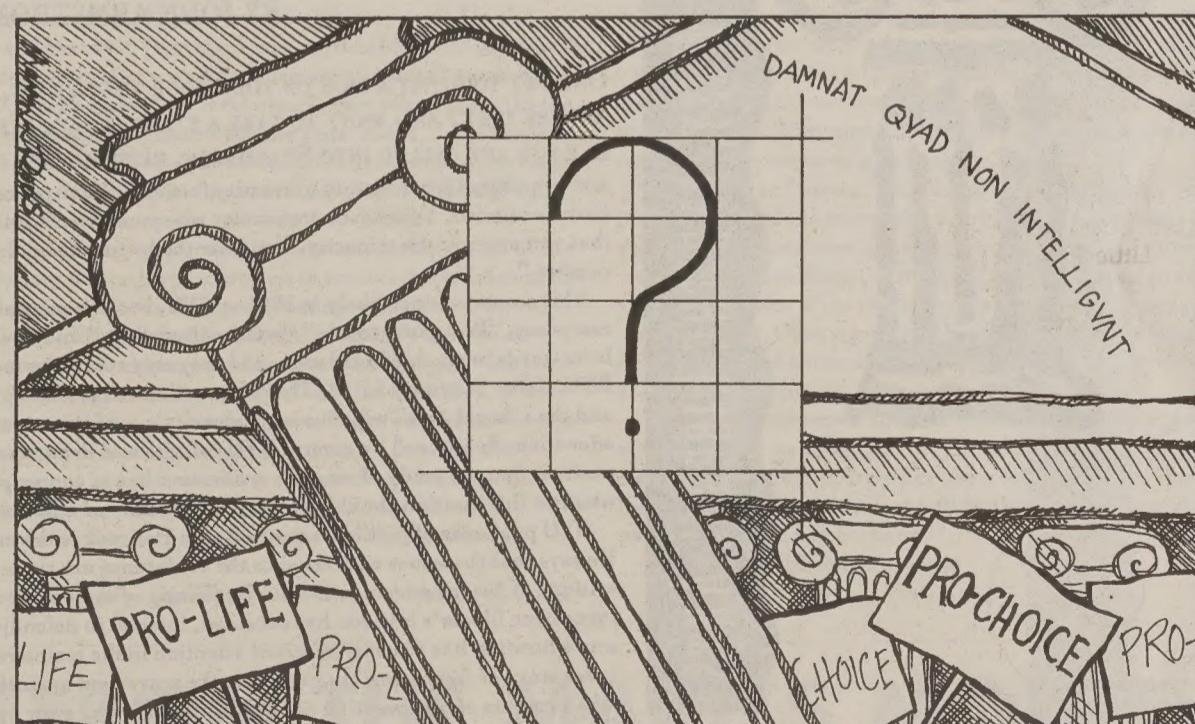
One problem with the feminist position is that it refuses to argue within the same paradigms as traditional discourse. This is understandable; traditional discourse is, in fact, male, positivist and chauvinist. But when specific policy questions like abortion come up, discussion must occur on a level accessible by all participants. That may mean traditional discourse must progress; or it may mean the feminist critique must adapt. Most likely, it will require a bit of both.

But one question pops up again. Where, in this discussion, do we place consideration for the unborn? Why do the pro-lifers emphasize it? Why do pro-choicers virtually ignore it?

4-Why isn't anyone interested in a real dialogue? Why hasn't there been any national conference or symposium inviting discussion from both sides? Do the opponents want the issue resolved? Or are they more interested in political posturing?

5-Is abortion a symptom or a disease? In a society which spends billions of dollars on weapons that kill people; where television and movies glorify and legitimize who lives and who dies (and assigns such punishment in a racially unbalanced manner); where our government supports tyrants and murderers all around the world; where, in short, "life" is paid lip service but is wasted indiscriminately, is it any wonder we abort our children?

And in a culture where time is money; where people are taught to value convenience at any cost, is it any wonder abortion is often chosen for the sake of convenience?



ART BY MARYN ROOS

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# PRO-CHOICE OR NO-CHOICE: DO WE HAVE A CHOICE?

BY JANAKORIN HOLLINGSHEAD

THE RECENT UTAH ANTI-ABORTION LEGISLATION FAILS, AS DOES THE VISION OF MOST, to see the real issue. Because much of the anti-abortion argument is clouded in macabre details and gruesome language, people have begun to view the issue as something it is not. Many consider the abolition of legalized abortion to mean the end of abortion, but that is not the case. It is, simply, the abolition of the right to have a safe abortion, because the ability to terminate a pregnancy exists regardless of the legitimacy of that right. A woman, given the proper motivation, will terminate her pregnancy without consideration of her health, and even less so, legislative approval. Anti-abortionists must first consider the deeply personal nature of abortion, and secondly, further their cause in a more effective manner.

Even the most casual examination of this issue will reveal that the motivations for obtaining an abortion are as varied as the women who receive them. Inconvenience is rarely the issue; terror,

estrangement, guilt and fear are. Personal suffering, not abortion clinics, causes abortions. The issue runs deep into the heart of our essence and culture. Poverty and social stigma are primary motivators in the obtaining of an abortion, not convenience, not legality. Removing abortion from the public eye will do little, because ultimately it remains within a woman's power to say when she will have a baby. She can abort her pregnancy with a clothes hanger or in a back alley clinic with or without legislative approval. Removing legalized abortions destroys safe abortions, while it does little or nothing to save lives.

Pro-choice activists spend millions of dollars to let women know they have a choice between despair and relative relief. Because, generally, life costs more than death, if you wish to prevent abortion, you must spend more money. It is ironic that many who are anti-abortion also support legislation that reduces federal funding to day care and welfare programs. If you are pro-life, somewhere you'll have to give and

it will be expensive, both in time and money.

Eliminating legalized abortion, then, is the proverbial head in the sand, a gesture to soothe the troubled conscience. If you believe abortion is murder, then you must confront the heart of the matter. Harness that passionate strength into something productive. Do not violate the property and human rights of doctors, pro-choice activists, etc., as many have done. Use your convictions in a more resourceful manner. From small gestures to large-scale programs, work to eliminate poverty, discrimination, and destructive social mores.

Pro-life and pro-choice are not mutually exclusive. In fact, their forums are completely different. Pro-life should be heavily involved in welfare programs, day care and other important social institutions. Pro-choice is not pro-abortion. It is pro-woman, pro-alternative, pro-health. It is time that those who call themselves pro-life earn the title by using compassion to create an environment conducive to life.

# ARE YOU "POLITICALLY CORRECT"?

BY JOHN ARMSTRONG

ONE DAY YOU POST A SIGN ON YOUR DOOR THAT READS, "NO HOMOS ALLOWED." YOU'RE UPSET AND WANT TO TAKE A STAND. FREE SPEECH, RIGHT? WRONG. THE NEXT DAY YOU ARE CALLED INTO STANDARDS, REPRIMANDED FOR SEXUAL DISCRIMINATION, and prohibited from certain university facilities. Your peers can't believe that you'd be so narrow-minded. Your teachers wonder why you haven't gotten the message yet. You realize that you are now the minority. You bear the brunt of popular opinion. You are not "politically correct."

This scenario is not likely in 1991 at BYU, but it is not unheard of on other U.S. college campuses. "Post-modernism," "multi-culturalism," and "political correctness" are now the buzz words in much of academia, and they may soon take more of a hold on our vocabulary at BYU. From February 21-23, Thursday to Saturday, a conference entitled "America, the West, and the Liberal Arts" will discuss modernity's confrontation with traditional liberal arts education. Sponsored by several BYU colleges and departments, the conference will review the position that the study of western civilization has in contemporary American education and whether this position should give way to the study of other civilizations, literatures, and arts.

BYU professor of political science Ralph Hancock is the main organizer of the conference. He says that the issues addressed in the conference are those emerging from Allan Bloom's critique of American education in *The Closing of the American Mind*. Although the immediate furor over Bloom's critique has subsided, interest in defending or rejecting traditional liberal arts education has recently received attention in the mainstream press. The December 24, 1990 cover story of *Newsweek* characterizes the movement against the traditional curriculum as "the program of a generation of campus radicals who grew up in the '60s and are now achieving positions of academic influence ... [and] are gaining access to the conventional weapons of campus politics: social pressure, academic perks (including tenure) and—when they have the administration on their side—outright coercion" (48). The movement to supplant prominent figures such as Plato, Shakespeare, and Locke with authors from non-western sources has reached such a fervor in some corners of the academy that *Newsweek* understandably asks, "Is this the new enlightenment on campus or the new McCarthyism?"

Edward Rothstein, writing in the February 4, 1991 *New Republic*, summarized the principles of the multi-culturalist movement in music. "(1) No judgment can be made between

SEE "POLITICALLY CORRECT," CONT. ON PAGE 9

FEBRUARY 21

11:00 a.m., ELWC Ballroom:  
 "Western Civilization  
 and American Culture"  
 Michael Gillespie,  
 Duke University  
 Keynote Address

7:30 p.m., 375 ELWC:  
 "The West, in the West,  
 for Westerners,  
 Especially Their Youth"  
 Michael Platt

FEBRUARY 22

10:00 a.m., Varsity Theater:  
 "Tocqueville on Liberal  
 Education and American  
 Democracy"  
 Ralph C. Hancock,  
 Brigham Young University

2:00 p.m., Varsity Theater:  
 "The Unfinished Revolution"  
 Harvey C. Mansfield, Jr.,  
 Harvard University  
 Comments by Tim Fuller,  
 Colorado College

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February 21-23, 1991

STUDENT REVIEW · GENDER ISSUE  
 FEBRUARY 20, 1991



ART BY SUSAN BARNES

# WOMEN AND THE CHURCH

BY SEAN ZIEBARTH

THROUGHOUT HISTORY MEN HAVE PRACTICED WHAT THE DOCTRINE AND COVENANTS DESCRIBES AS "UNRIGHTEOUS DOMINION"—THE MISTREATMENT AND UNEQUAL TREATMENT OF WOMEN. THE PAST CENTURIES HAVE BEEN EXTREMELY difficult for women. Women have been excluded in many ways from their religions. This type of oppression continues today in many religions—including ours. This is wrong, since our first prophet, Joseph Smith, restored women's opportunity for growth and participation within the Church.

In the restoration of Christ's church, Joseph reintroduced the role of women into the church, something that had been missing for many centuries. Bishop Newel K. Whitney said, "In the beginning God created male and female and bestow'd [sic] upon man certain blessings peculiar to a man of God, of which the woman partook, so that without the female all things cannot be restored'd [sic] to the earth." In July 1830 Joseph received a revelation for his wife, Emma. In the first verse of this revelation found in Doctrine and Covenants 25, the Lord stated, "all those who receive my gospel are sons and daughters in my kingdom;" thus, the prerequisite for salvation is not based upon gender, but upon a person's acceptance of Christ and his gospel. Through this revelation we also learn that the Lord himself values women and uses their talents.

Another significant step towards women's involvement in the Church was the formation of the Relief Society. Organized in 1842, the Society was to prepare women to receive the fullness of the gospel—which included coming into possession of the "privileges, blessings and gifts of the priesthood." Joseph said that the presidency of Emma Smith, Elizabeth Whitney and Sarah Cleveland, would direct the Society "just as the Presidency presides over the church." On April 28, 1842, at the Red Brick Store in Nauvoo, Joseph told the sisters of the Relief Society, "I now return the key to you [all women] in the name of God, and this Society will rejoice, and knowledge and intelligence shall flow down from this time. This is the beginning of better days for this Society." The importance of Joseph's statement is that women were to receive knowledge and they were to be endowed with a power that Elder John A. Widstoe described as "based on enlarged knowledge and intelligence . . . of a quality with God's own power" in temple ordinances.

Temple worship is paramount in understanding the significance of women within the plan of

salvation. Men and women are equal in the temple. Both receive the same ordinances, blessings and promises. Women are ordained to become priestesses, queens, and goddesses, while men receive the same ordination to become priests, kings, and gods. The sealing of this ordination depends on both the man and the woman. Through the temple experience, women are able to participate equally with the men in the plan of salvation.

In the early church, many women also washed and anointed sick women, spoke in tongues, blessed the sick, and administered to those who desired it. But as the Church expanded, women lost much of their authority, and now today, we seem also to be losing sight of women's opportunities within the Church. Much of this is caused by the fallacy that priesthood=male=power. This fallacy stems from the patriarchal nature of the LDS church which the Lord established simply to restore order to an imperfect terrestrial world. Men were not meant to be superior to women—both were to be equal in all things. As President David O. McKay said, "Woman was taken out of man—not out of his feet to be trampled underfoot, but out of his side to be equal to him." The one difference between men and women in a patriarchal order is that men are responsible for reporting back to the Lord.

The fallacy of "power" can be done away with. May Wheatley—Pesci offers some remedies: increase women's chances for meaningful participation; give more recognition for what they are accomplishing; increase access to ward callings and duties. Several ward callings have evolved into priesthood callings (ward clerk, Sunday School president). Such callings should be reevaluated to determine if the priesthood is a necessary prerequisite. Where it is not, women should serve in those offices equally with men. By implementing these and other ideas, we can break down the male dominance within the Church, giving women their deserved opportunity and room for participation.

We need to remember that the Church structure is temporary. It will be refreshing to see women treated as equally in the Church as they are in the temple. The Church and the patriarchal order are temporary—like the world we live in. One day, the Church will be dissolved and the basic unit of organization will be the family. Then will the women rule and reign in a 50/50 partnership with her husband.

As the temple blessings promise.



## FROM THE MARE'S MOUTH PECULIAR GENDER DOCTRINES WE'VE HEARD LATELY—

—The Relief Society is an eternal organization. In the next life, the Society will continue to exist, and righteous women will be allowed to serve in it.

—The law of circumcision was given to men since they hold the priesthood.  
—The Holy Ghost will be born to a worthy woman during the

Millennium in order to receive a body.  
—Women who disobey their husbands are spiritually stoned.

Heard any "interesting" doctrines broadcast by a missionary? Send what you hear from the Horse's Mouth to: SR Horse's Mouth, PO Box 7092, Provo, UT 84602.

# WOMEN AND THE PRIESTHOOD

BY DIANA HINDS

WOMEN OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS ARE NOT FULFILLING THE POTENTIAL OF their spirituality. On face value, people agree that women and men are equal, at least spiritually and intellectually. But no one can tell me that the patriarchy of the Church does not overshadow women, imposing on them a seemingly weak position. Who has more authoritative power in the Church? The men. Why? They hold the priesthood. As the years have progressed since the beginning of the restoration, the importance and even spiritual abilities of LDS women have been undermined. This constitutes more than merely an unfortunate loss for individual women. The reversal of this trend of disempowerment would be a boon not just to women, but to the Mormon community as a whole.

Women in the Church are consistently reminded that motherhood vibrates on the same place as the priesthood. I would like to say I agree and that's the end, but something gnaws at me. It hits me where I feel most vulnerable: my sense of worth. I only feel vulnerable in that area because of a nasty western paradigm (which I loathe to say I am subject to) that portrays mothers who "only stay home and take care of the kids" as mousy and subservient to their husbands. Thus I have a hard time accepting that men have all the visible authority in the Church. I feel cheated by such male domination. Knowing that female aspects of the Gospel exist—such as belief in a Heavenly Mother—comforts me to a degree. But I am disheartened that so little is known in that area. I often wonder why we as Mormons have received such scant information; and I wonder what it is we are missing. Linda P. Wilcox writes concerning these sentiments:

**ANOTHER PRAYER**  
Why are you silent, Mother? How can I  
Become a goddess when the patterns here  
Are those of gods? I struggle, and I try  
to mold my womanhood to something near  
Their goodness. I need you, who gave me birth  
In your own image, to reveal you ways:  
A rich example of the daughters' worth;  
Pillar of Womanhood to guide my night



ART BY CHARLES DAYTON

When I am lost.  
My brothers question me.  
And wonder why I seek this added light.  
No one can answer all my pain but Thee,  
Ordain me to my womanhood, and share  
The light that Queens and Priestesses must bear.  
It may well be that motherhood and priesthood are equal, though different. Here lies the same concept of their equality but essential difference of women and men. Priesthood and motherhood invest a symmetry of power in men and women. The power have equal force. Drastically, women have forgotten what divine strength they are capable of. I would like to dig up the nearly suffocated power of healing as it can be used by women. Perhaps some will be amazed to learn that women can give blessings on the sick. We can place our hands on a child's head and even invoke the authority of the Melchizedek Priesthood. Women do not have consecrated oil, and we do not hold the priesthood authority. But the power of motherhood is as effective as the priesthood in healing the sick. Betina Lindsey writes that this gift of healing is given upon condition of faith, irrespective of gender. It is a potent gift, and it is given to any who merit it.

In the beginning blossoming years of the Church, women felt comfortable with their healing power. Lucy Young, a wife of Brigham, utilized her gift of giving to the fullest. A colleague of

hers in the St. George temple wrote in 1893: "When her hands are upon the head of another in blessing, the words of inspiration and personal prophecy that flow from her lips are like a stream of living fire." Women were ordained and set apart by Joseph Smith to administer to that sick. It seems appropriate now to recall Alma 32:22-23, "God is merciful unto all who believe on his name; therefore he desireth, in the first place, that ye should believe, yea, even on his word. And now, he imparteth his word by angels unto men, yea, not only men but women also. Now this is not all; little children do have words given unto them many times, which confound the wise and the learned." This tells me that any faithful person can receive revelatory words for blessings.

Healing power does not come to every priesthood holder just because he has been ordained. The priesthood serves as a conduit

for the healing power, provided the man using it has the proper faith. The same power and conditions lie within motherhood. (It is imperative to note that motherhood makes up a part of womanhood, whether or not the woman actually has a child.) Women no longer seek after the gift of healer, but we should. Doing so would stir up and perhaps even wash away our stagnation of feeling less worthy, spiritual or able than the men we love. The priesthood symbolizes power, but so does motherhood; and women need to realize that and manifest it.

The patriarch of the Church tends to intimidate and suppress women by the obvious presence of this power. This crippling effect on women results from the sexual discrimination of our society that has been a norm for such a long time. Hugh Nibley tells us that in the Garden of Eden, patriarchy and matriarchy were absolutely equal. They "supervised" each other. That is how it should be now, ideally. If women recognize their equality of power and spirituality to their male counterparts in the Church, they will increase their own faith and others' faith in them dramatically. The "spiritual autonomy of more than half (the church) members would increase. The time has come—and it has been long in coming—for women to grasp onto the powers they can have through faith; to live and work together with, not below, their male counterparts.

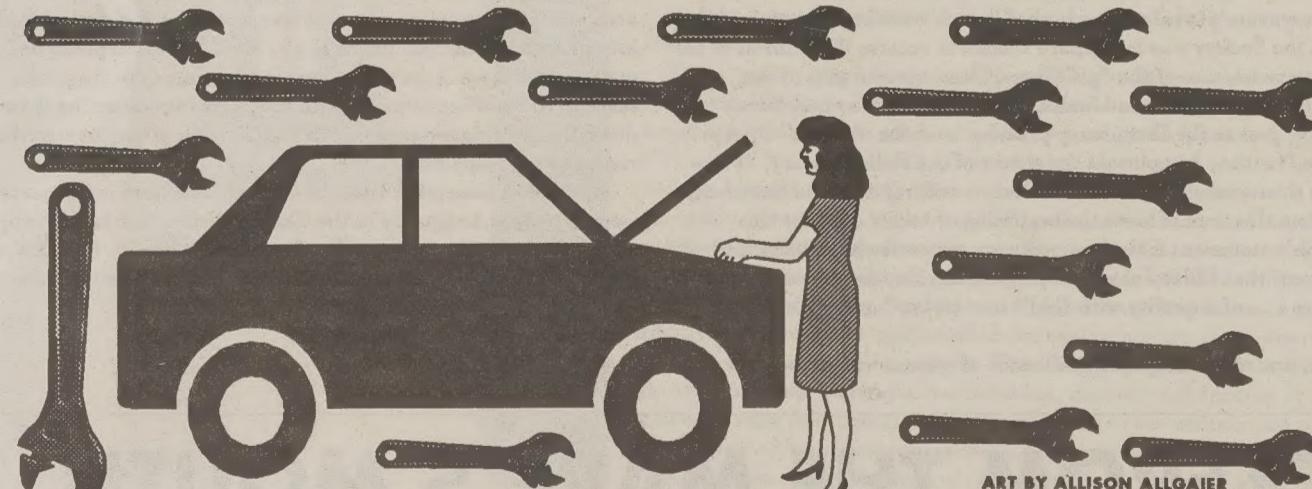
## CAR PARTS AND WOMEN'S RIGHTS

BY JENNIFER CONSTANTINE

SURE, THERE WAS A TIME WHEN WOMEN DIDN'T KNOW WHAT WAS under the hood of their car, but those days are gone. Not that all women know where the alternator or the catalytic converter on their car is, but for every female who doesn't know, there is also a man who doesn't know either.

It's been made obvious to me that this news hasn't reached car parts dealers yet. I am a frequenter of these establishments, thanks to a car that constantly breaks down. In the past several months, I have been annoyed by the treatment I've received from the men that work at these places.

While buying a water pump at "car parts dealer #1", I was asked if I knew the make and model of my car. Before I could answer, the employee proceeded to explain to



ART BY ALLISON ALGAIER

me what he meant by model. I may be wrong, but it seems to me that most people know their car model without it being explained to them. I thought I was treated that way because I was a woman. It was just a theory that I later tested.

Another time I was looking for a gas cap. The man helping me at "car parts dealer #2" allowed me to take

one outside to see if it would fit. When I returned and told him that it didn't, he then went to try it for himself.

These are only two examples of how I have been treated in establishments like these. Not only do I feel that I was condescended to because I'm a female, but I was not treated with the courtesy that customers in

any store should expect.

In discussing this topic with men, I have heard the comment that employees of car parts warehouses treat all customers like this, male or female. I tested this by taking a guy back to the same shops.

At #1, I went in with him. Although we were asking about a part for my car, the employee

directed nearly all his comments to my friend, even when I had asked the question. I couldn't believe it. I didn't exist as far as he was concerned.

Next, I sent my friend into #2. He went in by himself this time. The same man helped him who had helped me. Because they didn't carry the gas cap that fits my car, it once again didn't work. The employee that hadn't believed me accepted this without question.

So, I'm still annoyed. I know as much about what is under the hood of my car as do many of my male friends, and more than some. But they are automatically treated as if they know more. I'm not saying that I'm a mechanic or even anything close, but I know where the alternator and the water pump are and what they do. I only wish that mechanics wouldn't assume that I know nothing.



Forty-nine percent of the poor are black families headed by women, forty-nine percent of the poor are black families headed by women.

ART BY PATRICK BOYD

## POVERTY: YOUNG, BLACK AND FEMALE

BY PARLEY P. PRATT JENSEN III

**MY PARENTS WILL RETIRE THIS YEAR NOT RICH BUT COMFORTABLE. THE REAGAN** years have been good to them and to me. But my family is in the minority; the 1980s were not good for most Americans. According to Nancy Amidei, a faculty member of three universities (including University of Utah), former government official in the Johnson Administration and a professional social worker, 80% of Americans lost buying power during the 1980s compared to their positions in the 1970s. The Reagan years hurt the poorest 20% of Americans the hardest. They lost 25% of their buying power between 1980 and 1990. The celebrated Reagan/Bush economic recovery left them behind.

The poor not only became poorer during the last ten years, they also became blacker, younger and more female.

Consider these profiles of the poor:

- 50% of the adults are married
- 46% of the adults are single women with children
- 40% of the poor are children
- 4% of the poor are adult males
- 50% of poor children are black
- 12.8% of Americans are poor (30 million Americans)
- 31% of black Americans are poor
- 5% of the poor are white families headed by men
- 49% of the poor are black

- families headed by women
- 33% of women-headed households living in Utah are poor
- The poverty line for a family of three in 1989 was approximately \$10,000.
- 40% of the poor live on \$5,000 or less
- 60% of poor households are working households. Often there are two or more working in poor households.

Though America has never been immune from the disease of poverty, the 1980s was the first decade in the postwar era where poverty grew instead of decreased. In fact, there are now as many poor people in the United States as there were in 1968. Today, poverty is the highest it has been in the past two decades.

Why has poverty become more female and more young?

The answers are simple. Despite the educational, professional and occupational gains women have made with "women's lib," they still earn less than men even if they work more than men. This is especially true of black and Latino women.

Black and Latino women who work full-time for a full year, have the same income, on average, as white men *who do not work at all!*

Ten years ago, women with college degrees earned as much as a man with an eighth-grade education. Now, women with college degrees earn the same as men with high school degrees.

In some ways, it also seems that a college degree really doesn't matter

for women. In a major government study of the class of 1972, researchers learned that a woman with a B.A. or B.S. earned no more than a woman with no degree. Also, according to this same study, men who worked in fields traditionally dominated by women made on average between 15 and 50% more money than their female colleagues.

When women are poor, children are poor. After a divorce, women usually gain custody of their children, making both women and children poor. More than any other industrialized country, 25% of American children live in poverty—many (the girls at least) grow up to become poor mothers and the cycle repeats itself. As Nancy Amidei says, "over the past two decades, more poor were women and more women became poor." In 1960, 25% of poor families were headed by women. In 1989, 52% of poor families were headed by women. The poverty cycle is getting worse rather than better.

Ronald Reagan is a nice man, but his budgetary policies, more than just a jumble of big numbers, have hurt millions of Americans. Not only have they created record deficits that will impoverish us and future generations, but they have hurt women and children who have the least power to overcome this additional obstacle in their lives. They have created a class of women and children who, in the words of Nancy Amidei, are "hungry, homeless, helpless and hugless."

## DATING: THE NEW ERA LIED

BY LAURI MCBRIDE



OK, QUICK, SOMEBODY EXPLAIN DATING AT BYU. I

WOULD PROBABLY DESCRIBE IT as needless torture or an experiment in frustration. My home bishop always said that my social life would become uncontrollably wonderful when I came to BYU. What happened? It seems like most of the people I know are pretty unhappy with the dating scene. What is going on? A lot of people blame the opposite gender. I blame silly pie-in-the-sky stories.

We come to B.Y.U. with our minds full of *New Era* propaganda, deluded with ideas about what is supposed to happen in Happy Valley. You know the stories: girls get asked out every weekend, boys get home from missions and are engaged before the semester is out, and everyone lives eternally happily ever after. Or, at the very least, you are supposed to have a lot of weird dates that make great stories when you are older and safely wedded. But in truth, real life does not always fit this scenario. For many of us, the only social life we have consists of making chocolate chip cookies with roommates while listening to old albums.

*The New Era*'s close companion, Mutual, is a partner in misleading dating propaganda. Often, young women are treated to slogans like "Beauty is a duty," at Mia Maid makeovers. A more appropriate slogan for the dating atmosphere here in Provo might be "lighten up!" I know a guy who had to wait an hour and a half for his date to finish her hair. She did look stunning, but by the time she was done, the movie

they had planned to see was almost over, and he hadn't really cared what she looked like anyway. We all know of couples who stopped dating though they were having a great time because they realized they didn't want to marry. Of course the main goal of dating is to find that eternal someone, but couldn't having fun as friends be as important?

Another *New Era* favorite dating topic is the proper gender roles on dates. It is a myth that guys like asking girls out all the time or that all nice girls want their doors opened for them constantly, but you wouldn't know it from reading *New Era* dating articles. Everyone has heard of the guy who forgot to open a door for his date, and didn't notice until he was in the theater that the girl was still sitting in the car waiting for him. Ouch! Stories like that make girls look uptight and guys look thoughtless. I think we are neither, and stories like that are pointless. Why are those stories told in church magazines? Breaking gender roles is not equivalent to breaking commandments. Guys and girls should be able to hang out with each other without getting hung up on the stereotypically correct way to behave.

So burn your *New Era*, forget every Youth Conference dating talk and relax! Maybe dating in the old sense is endangered. Perhaps it never existed except for a select few. Maybe by forgetting *New Era* rules and relaxing a bit, we can remember that before we had dates, we had friends. Let's start a new era of dating.

## GENDER ISSUES SURVEY

Student Review took a random poll of 64 BYU students on 7 February 1991 near the Lee Library. Here are the questions and the results.

Do you consider yourself a feminist?

Women: Yes—13%	No—81%	Undecided—6%
Men: Yes—16%	No—78%	Undecided—6%

Does a woman give up more in a marriage than a man?

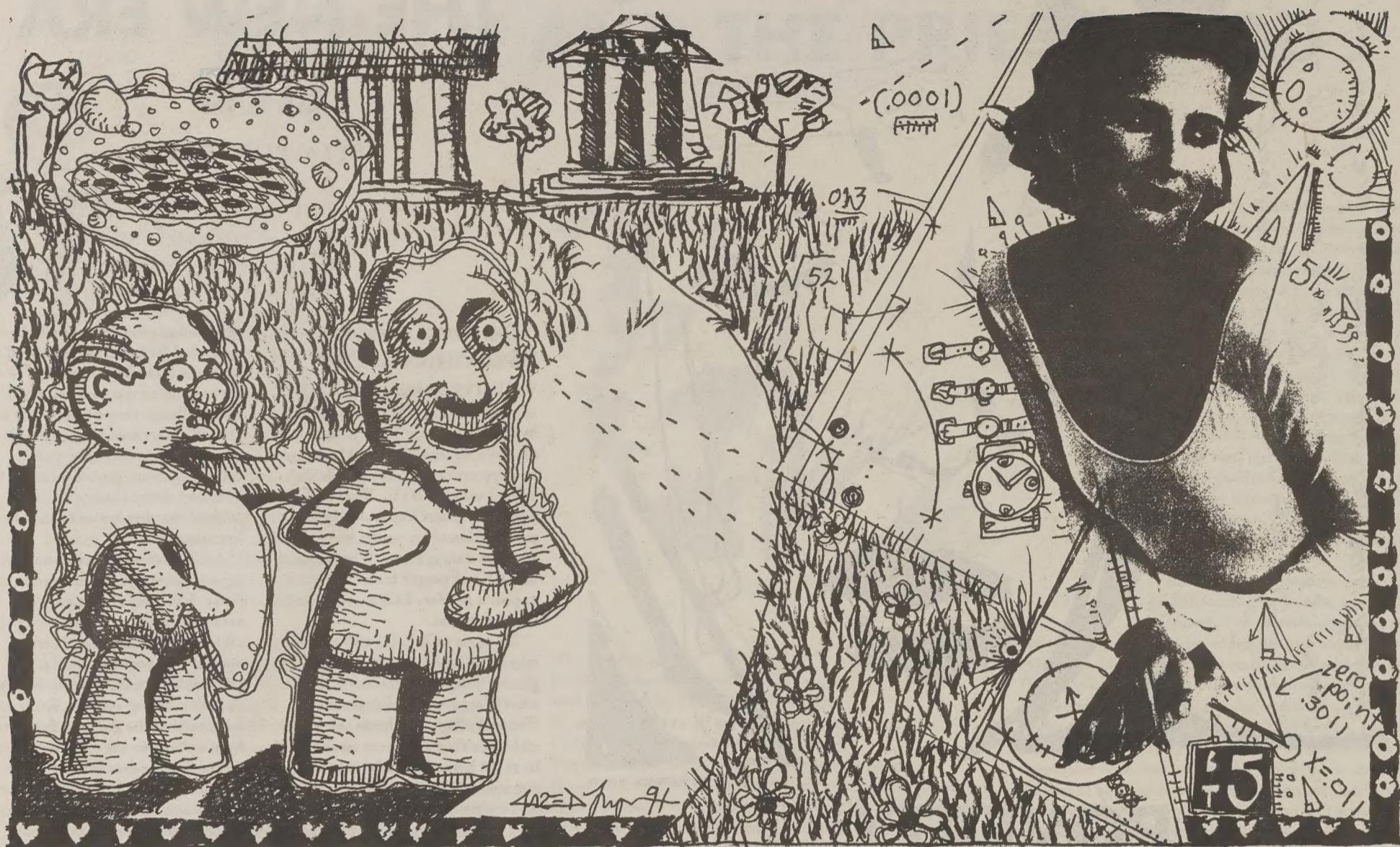
Women: Yes—28%	No—63%	Undecided—9%
Men: Yes—22%	No—66%	Undecided—12%

Is motherhood the female equivalent of priesthood?

Women: Yes—37%	No—44%	Undecided—19%
Men: Yes—44%	No—41%	Undecided—15%

Should LDS Church members pray to Mother in Heaven as well as Father in Heaven?

Women: Yes—6%	No—84%	Undecided—10%
Men: Yes—6%	No—84%	Undecided—10%



ART BY JARED LYNN  
IN COLLABORATION WITH SHAYNE GUFFEY

## FROM THE DIALOGUES OF PLAY-DOH

BY C. A. HICKS

SOCRATES AND PYTHAGORAS,  
ON THEIR WAY FROM

PRACTICING GYMNASTICS FOR  
a competition in the First Annual  
Olympiad, find themselves discussing  
many deep philosophical  
subjects. Socrates is particularly  
objectionable today because he got a  
pebble in his sandal, and the guys  
down at the Academy keep making  
hemlock cracks, but he still favors  
his friend with a good joke.

SOC: Hey Pythagoras, did you  
hear the one about the politician?

PYTH: I did not.

SOC: He was really stupid! Get it?

PYTH: With all due respect,  
Socrates, your jokes still need a lot  
of work.

SOC: I realize that. And true  
comedy is the realization that I have  
a very poor sense of humor.

PYTH: Makes sense. Speaking of  
politicians, how did the Senate  
hearing go yesterday?

SOC: I think perhaps I angered  
them. It was not wise of me to ask  
fools to tell me who is the wisest.

PYTH: Yeah, especially while you  
were pointing to yourself, clearing  
your throat and winking like that.

SOC: Yes, perhaps I owe them an

apology. And what is new with you,  
Pythagoras?

PYTH: I got a great idea for a new  
theorem. I am planning to use a new  
tool called the hypotenuse to  
manufacture right triangles for sale  
on the market. I should make a  
mint.

SOC: But that is wonderful! Why  
the fallen countenance? Did you  
wash a load of togas with your new  
red sweat suit again?

PYTH: Oh that it were only that  
simple. Lately I have been troubled  
because of the folly of women. What  
say you of this matter, Socrates, you  
being so knowledgeable in the ways  
of love?

SOC: You know that I have said I  
know nothing at all.

PYTH: You mean like zilch? Not  
even your name or where you live or  
anything?

SOC: Oh, you know what I mean,  
quit getting me all messed up!

PYTH: Sorry.

SOC: And women know even less  
than I.

PYTH: But how can that be?

SOC: Are the men or the women  
of a society, taken as a class, the  
wiser? Especially considering that

the women are willing to wear high  
heels?

PYTH: To be sure, the men.

SOC: And was your most recent  
perturbation not the fault of a  
woman?

PYTH: Indeed.

SOC: What is the specific cause of  
your distress?

PYTH: It is my opinion that  
women use a much corrupted version  
of the language.

SOC: Do you mean that their  
grammar is poor?

PYTH: Refresh my memory of  
what grammar is.

SOC: The latest grammar techni-  
cians are developing a whole line of  
new and useful parts of speech,  
including nouns, verbs, particles,  
projectors, phonemes, enthememes,  
extremes, principles, adjoiners, and  
charades. They may need to work on  
that list a bit, at least until Latin is  
invented. Anyway, good grammar is  
the combination of these items in  
aesthetically pleasing and socially  
acceptable ways.

PYTH: Actually, I was thinking of  
the use and meaning of words.

SOC: Are you wondering whether

a word has a natural meaning, or  
whether it can be bossed around  
and told what to do, by a woman?

PYTH: Yes.

SOC: I was afraid of that. For  
example?

PYTH: What does a woman mean  
when she says preference?

SOC: I wouldn't know. But  
preference usually means the act of  
preferring or the state of being  
preferred, according to Websterius  
Dictionarius.

PYTH: Oh, I see.

SOC: I do not yet see myself, do  
you?

PYTH: Got me there. Blind as a  
bat. Please continue.

SOC: It is usually meant to refer  
to the choice, estimation, or  
advantage given to one over the  
other, like arriving at the decision  
as to what to have on one's pizza.

PYTH: I don't know if that's  
what she meant.

SOC: The word may, however, be  
used to refer to some unusual type  
of social engagement.

PYTH: Really?

SOC: That use comes from a  
variant meaning of the word in a  
small community of young people in  
Utah Valley. In that circle, it has the  
variant forms of pref and predate.  
It involves strange rituals with items  
such as balloons, poetry and baked  
goods.

PYTH: Isn't that a rather silly use  
of the word?

SOC: Naturally, and now here we  
are back to the folly of women.

PYTH: Perhaps now I am  
beginning to understand.

SOC: Good, because I have to  
run. I'm off to see one of those  
Hellenic sculptors to put in an order  
for a new bust. And my theory of life  
as it is so far needs a lot of work.

PYTH: Oh, yeah? What's that?

SOC: So far, my theory is "Life is  
anything that dies when you stomp  
on it." But I don't think it will hold  
up past Aristotle. Well, nice chatting  
with you.

(Exit Socrates)

PYTH: Hmm. Perhaps I am still  
confused.

(Enter Preferencius Datus)

PYTH: What say you on the  
subject of preference, Datus?

# PREFERENCE PROTECTION TIPS

BY RUSS MOOREHEAD

NOVEMBER IS A TIME OF THANKS, DECEMBER IS A TIME OF GIVING, JANUARY IS A TIME OF RESOLUTIONS, AND FEBRUARY IS A TIME OF LOVE, ROMANCE AND, WORST OF ALL, PREFERENCE. This is a time when girls from all walks of life have a designated opportunity to ask out eligible young men for a night on the town. The only problem is that some of these girls have been planning and scoping since Preference last semester, and they are out to prove their creativity.

This simple list is a compilation of "creative-fundates." Gentlemen, safeguard yourselves against these. Just say no.

1) Fill up a pick-up truck with hay and go Christmas caroling out of season.

2) Reserve a raquetball court in the RB and have a picnic in it wearing BYU issue.

3) Blindfold and kidnap you and take you ice blocking down the Bell Tower hill.

4) Sneak into the MTC wearing name tags to pretend you are an Elder and Sister pairing off.

5) Rent a VCR, a generator and "Willy Wonka and the Chocolate Factory," then go up the canyon to watch it and explain how it parallels the plan of salvation.

6) Play Twister in a study room on the 5th floor of the library.

7) Rent a tandem bike from Outdoors Unlimited and circle the temple a hundred times.

8) Thrift some "crazy costumes" from DI, go to the Palace and mock the death rockers in the modern room.

P.S. Just stay away from any girls carrying a log with two balloons tied to it.

## EAVESDROPPER

COUGAREAT, FEB 4, 1:32 PM

Girl: "Why should I spend money on a guy for Preference when I can spend all the money on myself?"

IN FRONT OF HBLL, FEB 7, 1:27 PM

Clueless girl 1: "Why do they have all these ribbons tied around the trees?"

Clueless girl 2: "To keep all the branches in."

SOUTH CAMPUS HILL, FEB 4, 7:45 AM

Freshman girl: "What's this song?"

Friend (shrugging his shoulders): "I don't know."

## TOP TWENTY

1. thaw
2. cherry cheesecake
3. baptizing football players
4. anticipation
5. Dandy Univeris finger puppets
6. Intramurals Office
7. riding DT elevators
8. Silly Putty
9. applying for graduation
10. F. W. de Klerk
11. The Doors
12. *The Unbearable Lightness of Being*
13. Wonder's Italian bread
14. Tulips for Valentines
15. socks with toes
16. innertube water polo
17. deer on campus
18. passing cleaning checks
19. Teenage Mutant Ninja Turtles
20. No Smoking signs in the ELWC bathrooms

## BOTTOM TEN

Puddles, single party systems, friends applying for graduation, making pipe bombs, punch-throwing BYUUSA candidates, euphemistic war jargon, duck boots, Iran as a mediator, 29 cent stamps, politically biased hometeachers

# BAIL ME OUT, BERTHA

Dear Bertha,

I'm writing a paper for my English 115 class and I'm stumped. Maybe you can help me. My teacher said I'm not supposed to use sexist pronouns, but I can't decide whether I should use *he*, or *he/she*, or *he or she*, or *(s)he*, or *they*. What do you suggest?

—Unbiased in U-Hall



Dear Unbiased,

This is a subject of utmost importance to Bertha, and I'm tickled pink at the chance to respond. All of your suggestions at replacing the exploitative *he* are a good start, but I don't think they go far enough. Let me quote from chapter two, section three of the recently published *Bertha Style Guide*:

"I have long felt that womankind, of which I am a proud member, has been degraded, enslaved and abused by the improper use of sexist language. Words such as *he* and *him* should be avoided whenever possible. Their use, however, should not be replaced by the equally discriminatory phrases *he/she*, *his or hers*, and *(s)he*, which imply superiority of the human race over animals, plants, and inanimate objects. In order to combat such blatant discrimination Bertha upholds the use of the words *it* and *its* as the proper and most politically correct pronouns."

For more help on rooting out this evil come next Thursday to Bertha's class on "Sexism, Racism, and Other Discriminatory Isms."

Confused? Frustrated? Discriminated Against? Write Bertha the omniscient at P.O. Box 7092 Provo, UT 84602.

## POLITICALLY CORRECT, CONT. FROM PAGE 4

musics on the basis of intrinsic value because there is no hierarchy in the arts. (2) The tradition of Western music has no essential claim on our attention, particularly as our population becomes less and less European in origin and outlook. (3) Our political democracy should be a host to democracy in education and taste as well. Let a hundred flowers bloom, and let none be given more water than another" (30). These principles also apply to multiculturalist critiques of literature and art.

on the place of the American heritage among these critiques. Hancock asks, "Is America to be explained mainly as an off-shoot of European civilization? If so, must it stand or fall with the modern rationalism that is now under so much attack? Or does the American heritage embody intellectual and spiritual resources that cannot be contained within the categories of the modern "reason" which so many contemporary philosophers and literary critics are busy deconstructing?"

The focus of the conference will be

Conference guests will include Michael Gillespie, a Duke professor of political philosophy who has written on subjects ranging from the philosophy of Martin Heidegger to the ratification of the U.S. Constitution, and Harvey Mansfield, a Harvard professor of political philosophy who will speak on situating American political principles among leading ideas in western civilization. See the conference advertisement in this issue of *Student Review* for lecture times and locations.

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# BEING SINGLE—AND HAPPY ABOUT IT

BY PILAR A. STEWART

THERE I WAS AT A STUDENT REVIEW MEETING. I'M FAIRLY NEW AT THIS, BELONGING TO the Review that is, and I was trying to be engaging. You know, hip, cool, nifty. So when the subject of hermaphrodites came up (don't ask why, it's not important), I leapt at the chance to make some crude jokes. You know, such comments as being a hermaphrodite means "being able to love your self" or "being single and happy about it." Then someone turned to me and said, "You could write on that." Being a hermaphrodite? "No, on being single and happy." I was stunned. Write an article? On that? "Well, you know, a personal essay type thing." I agreed to do it (don't ask why, it's not important), so here I am writing it.

Any mention of the word "single" at BYU conjures up the specter (perhaps that is a harsh word—imagine Casper the Friendly Ghost if it bothers you) of marriage. Being single here is not a state but a process. According to all I've heard, you should be traveling (maybe running and screaming) down the road of singlehood towards marriage. This seems sort of like a twisted Goldilocks tale where at the end you ask, "Whose bed am I sleeping in?" Perhaps there is a better way to look at this. I mean, maybe we can look at marriage a little differently.

Now honestly, as I write this I can imagine some of your thoughts—"here goes another radical feminist decrying marriage as the scourge of modern America"—or something along



ART BY DAVE BASTIAN

those lines. Well, I may be a radical feminist—I'm not sure, someone will have to send me the checklist—but that shouldn't discredit what I'm trying to say. Which is... (don't worry, I'll spit it out eventually) being single can just be a place you are existing in without necessarily feeling dissatisfaction. You could even be single and happy, even joyous.

Really, the assumption seems to be that if you are single, you are dissatisfied. When I am asked how old I am (twenty four, for inquiring minds), people usually discretely look at my naked left hand and then ask, "Not married yet?" (Really, they do!) I would like to think this is a proposal and could reply, "No, are you asking? I'm free Friday," but usually the query is one of pity, like

I haven't done my duty, or that life is passing me by, or I haven't tried hard enough. I've heard from male friends that it's even rougher. Women get pity, men get the strong arm tactics. They are told to not delay but just get married. Is marriage really a just-add-water-and-stir sort of thing? Can you just tap someone on the elbow and get hitched? "No, no, no!" say my encouragers, "But your intentions must be to get married. You have to make it one of your goals. You have to work for it."

Are they kidding? Call me naive, but unless you are holed up in the mountains singing "I am a Rock," aren't your intentions to interact with other human beings? I mean, isn't that what we do naturally? Do I have to be encouraged (*challenged*)

to find someone who makes my soul dance and sing? My mother told me that when she met Dad, her soul danced and sang and she knew. I figure that when my soul does a quick rumba and belts out songs like Billie Holiday, I'll know. Besides, since I'm Mormon, supposedly when I meet this person, I'll marry him. So why should I have to justify being single? Am I supposed to feel guilty, like when I passed Go and didn't pick up \$200?

(You sound bitter, Pilar, bitter. Better pass it off as indigestion.)

Oh, and I love the helpful hints I get (all in the cause of helping me try harder.) My favorite is from a relative who will remain nameless (but she knows who she is), who says maybe if I wore lipstick, I would find a man. The philosophy is something

like this: "You've got to send clear signals, honey." Bet this is new to all of you that lipstick wearing was an indication of a willingness to accept marriage proposals (maybe I was sick the day in the third grade when everybody else learned this—who knows?) Well, I'll admit it. I tried a dusty pink. Nothing happened. Perhaps I should go for something more aggressive—a passionate red? I guess the same goes for guys—try cologne, young man; something sensitive and musky.

Hey, I'm sorry. I have really delved into the realm of extreme mockery. But the pressure to get married is all new to me. I'm a convert and from the East (no boozing or hissing, if you please). My friends back home are all expecting marriage to happen, but not according to some time table (1-18: carefree years, 19-21: mission and girl waiting, 22: marriage). If I'm happy or as near to it as one gets, then that is the best way to be, even if I am single. Really, there are two outcomes for being single—being single or getting married. If I don't get married and I've decided to be happy, well you won't see me with a stiff upper lip and teary eyes bemoaning my fate. If I get married I'll try to not mourn my single days too awfully much.

Well, here it is, the end of the essay and I feel like I've concentrated more on being married than being single. Maybe I'll write a sequel where I give helpful hints on how to be single at the Palace, at the grocery store, in class, and all with a smile on your face. Then again, maybe I won't.

## A RECOLLECTION OF MY LIPSTICK SHOPPING NIGHTMARE

BY REBECCA BUTLER

DRIVING YOUR GRANDMOTHER AROUND TOWN TO COMPARI-SON SHOP AT BEAUTY SUPPLY places is not the zany shin-dig that it may sound like, especially when the only insight gained from the female bonding experience is the realization that your grandmother is hopelessly old-fashioned. Let me build the scenario: eight o'clock in the morning, raining, and me (having just been roused from my sweet slumber) waiting in the family van. Grandma finally emerges, covered from head to mid-calf in a transparent vinyl rain slicker. We

arrive at Sally's Beauty-O-Rama (I'm not making this up) and are peacefully perusing their selection of hair coloring chemicals when Grandma drops the proverbial bomb.

"Becky, honey, you really would look a little better with some lipstick on. You wouldn't look so washed out."

Inward groan. She called me Becky. Furthermore, at eight in the morning how can I not look washed out?

"Gee, Grandma. Do you really think so?"

"Yes. How about this 'Flaming Parisian Fuchsia' shade?"

Lovely. Maybe I could look just like Misti, *Seventeen's* Cover Model of the Year.

"Just try it on, honey."

"Well, um...I really don't wear that much makeup..."

"Don't you care how you look?"

At this point, her voice was reaching the schreeching-whining point and I couldn't deal with it. I lost all semblance of sanity and admitted the inexcusable.

"No. Actually, most of the time I don't really care how I look."

Time stopped. Grandma's jaw fell upon her ample bosom. Everyone in Sally's Beauty-O-Rama turned and gawked.

"Becky, you know you can't really say that until you're good and married."

I wanted to weep. I wanted to scream. I wanted to run away from Sally's and never return. My politically-active-health-food-guru grandmother had just joined the ranks of the pink polished Relief Society puffs.

To begin with, (despite the crazed views of certain members of our

campus family) most healthy relationships are not based solely on looks. Furthermore, things such as makeup should serve to enhance one's beauty rather than be a substitute for it. Finally, if a pretty face is the ticket to marriage rather than a true personality, I am not interested. But however vile and beyond my control the current social situation may be, the fact that my own frail sweet grandmother embraces it sickens me. Physical appeal is fine and good, but giving it the kind of outrageous respect that it now enjoys is absurd.



## VISIT WASHINGTON SQUARE

BY VIVIAN HARMER

AS A CHILD, HE WAS FASCINATED BY THE PAGEANTRY AND SPECTACLE OF THE CATHOLIC CHURCH AND WANTED TO ENTER THE PRIEST-

hood. By age nine, he had already received rigorous religious training in preparing to become a priest. Music found him instead.

The boy was Thomas Pasatieri, born in 1945 in New York. Today, the man is one of the foremost composers of American opera. This month, he will visit Provo to attend the BYU Music Department's production of one of his greatest operas, *Washington Square*.

Pasatieri's father was a distributor for Pepsi, his mother a housewife. Not exactly the beginning one might expect for a man destined to become a composer, but his family was, if not musical, extremely supportive. When he was nine, his parents bought him a piano and paid for lessons. He was giving recitals at the age of ten, and by thirteen was he playing and discussing classical music on weekly radio programs. At sixteen, he won a scholarship to the Juilliard School of Music where he studied with Vincent Persichetti. In 1969, he earned the first doctorate ever awarded by Juilliard for composition. He taught at the Manhattan School of Music for two years, then set out to earn his living by just composing. By the time he was thirty, he had thirteen major operas to his credit.

Pasatieri has written piano, chamber, and orchestral works, but his chief output has been vocal music—especially opera. However, Pasatieri is nothing if not versatile. His latest successes have come from his partnership with Disney. Thomas Pasatieri, America's preeminent composer of opera, orchestrated the music for *Dick Tracy* and *The Little Mermaid*.

BYU's winter opera this year is Pasatieri's *Washington Square*, adapted from Henry James's novel of the same name. The work was commissioned and performed for the American bicentennial by the Michigan Opera Theater in Detroit and has genuine vitality as a truly American work.

*Washington Square* is, first and foremost, accessible. Henry James's novel is well known, as are the stage and film versions, both called *The Heiress*. James usually wrote about people of great sophistication and culture, maintaining that only in high society did people have time to indulge in the complex relationships that so fascinated him. Much of James's reputation was founded on his versatile studies of the American woman. *Washington Square* is such a study, and has quite a feminist slant.

The story is set in lower Manhattan in the late nineteenth century. Catherine Sloper, the daughter of a wealthy physician, falls in love with a handsome but

unscrupulous young man, Morris Townsend. Her father doubts his intentions are honorable, and opposes the match. When Townsend discovers he can't fool Catherine's father and get her money, he leaves her.

Catherine is a difficult character. When we first meet her, she seems stupid, meek, dull, and unattractive. But when she realizes that men have treated her terribly her whole life, she casts them off with a powerful aria that is her declaration of independence from them. The final scene of the opera takes off from the original story by having Townsend return twenty years later, only to be rejected by Catherine. We see unhappy, unfulfilled characters with tragic endings; Catherine alone has been enlightened.

Several subordinate characters give interesting commentaries on marriage and relationships in this opera, including the meddling, romantically-minded Lavinia Davenport and the temperamental Marian Harrington. James really probes into these characters in his novel and Pasatieri takes full advantage of their complexities.

Pasatieri wrote *Washington Square* in a nostalgic, melodic style that falls easily on the ears, and makes much of the novel's drama. The novel addresses an aggravating topic which at times is reflected in the music. Although Pasatieri writes beautiful, lyrical lines, he chooses to let the music reflect the conflict and frustration of the drama. BYU's is one of the first productions of this opera to be presented by a university, and it promises to be an exciting performance.

*Washington Square* is directed by Arden Hopkin and boasts an extremely talented cast: Ladawn Gardner and Sarah Daniels as Catherine Sloper, Eric Glissmeyer and Robert Prosch as Morris Townsend, Ross Bailey as Dr. Sloper, Ruth Christensen and Lisa Bowen as Lavinia Davenport, Lenore Odekirk and Rebecca Pyper as Marian Harrington, Brian Slade and John Peterson as Arthur Townsend; Angela Drahos as Mrs. Harrington; and Sally Bayles and Stephanie Smithson as Mrs. Montgomery. Musical Director Doug Reed will conduct the fourteen piece orchestra.

*Washington Square* will be performed in the Nelke Theater in the BYU Harris Fine Arts Center on February 28 and March 1-2, 4-5. All performances are at 7:30 p.m., except for a matinee on March 4 which begins at 5:00 p.m. Ticket prices are \$5.00 for the general public, and \$4.00 with BYU ID.

Thomas Pasatieri will speak on Thursday, February 28 at 11:00 a.m. in the Madsen Recital Hall of the HFAC. The title of his lecture is "From Opera to *The Little Mermaid*." He will attend the opening night of *Washington Square* and will also be giving masterclasses and consultations during the week.

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## CALENDAR

### THEATER

- Feb 21, *Hair*, U of U, Kingsbury Hall, 8 pm, call 581-7100 or 467-5996.
- Feb 23, *Lerner & Loewe*, 2 pm, *Robin Hood*, 7:30 pm, Salt Lake City Rep, call 532-6000.
- Feb 25, *Robin Hood*, 7:30 pm, Salt Lake City Rep.
- Feb 21-23, 25-26, *Fantasticks*, UVCC, 7:30 pm, call 222-8000 ext. 612.
- Feb 19-23, *The Wiz*, de Jong Concert Hall, HFAC, 7:30 pm.
- Feb 15-April 8, *I'll Remember You*, Hale Center Theater, Orem, 226-8600.
- Feb 20-March 30, *Daddy's Dyin'...Who's Got the Will?*, Egyptian Theatre, 8pm Thurs-Sat, 7 pm Sundays, call 649-9371.
- Feb 21-April 15, *No Time For Sergeants*, comedy, Hale Center Theater, \$8, \$10 for reserved seating, call for reservations, now! 484-9257.
- April 5-May 25, *Baby*, Broadway Musical, Sundance Institute Screening Room, call 225-4100 to make reservations, now! \$10.

### THEATER GUIDE

- Babcock Theater, 300 S. University, SLC. Tickets: Fri&Sat \$6, weeknights \$5, 581-6961.
- Egyptian Theater, Main Street, Park City. Tickets: 649-9371.
- Promised Valley Playhouse, 132 S. State St., SLC. Tickets: \$5, 364-5696.
- Hale Center Theater, 2801 S. Main, SLC. Tickets: \$4-\$7, 484-9257.
- Pioneer Theater Company, 1340 E. 300 S., SLC. Tickets: \$8-\$18, 581-6961.
- Provo Town Square Theater, 100 N. 100 W., Provo. Tickets: \$3, 375-7300.
- Salt Lake Acting Company, 168 W. 500 N., SLC. Tickets: Fri&Sat \$17, T-Th \$14, 363-0525.
- Salt Lake Repertory Theater (City Rep), 148 S. Main, SLC. Tickets: \$6.50 & \$8.50, 532-6000.
- Valley Center Playhouse, 780 N. 200 E. Lindon. Tickets: \$4, 785-1186 or 224-5310.

### MUSIC

- Feb 27, "A Pops Concert," Women's and Men's Choruses & Wind Symphony, 7:30 pm, deJong Concert Hall, Tickets at Music Ticket Office, HFAC.
- Feb 27, "Songs of Thomas Pasatieri," BYU students perform music by Pasatieri, Madsen Recital Hall, HFAC, 7:30 pm, free.
- Feb 28, March 1,2,4,5, "Washington Square," Opera by Thomas Pasatieri, based on Henry James novel of same name, Nelke Theatre, 7:30 pm, tickets \$4 w/I.D. at Music Ticket Office, HFAC.
- Mondays & Wednesdays, Joseph Smith Auditorium Organ Recital Series, 12 noon, JSB Auditorium, free.
- Weekends, Live Music at the Pie, Pie Pizzeria, Provo, 9-midnight, cover \$3, gets you hot live music and food, THIS WEEK: Thurs 8-11, Me&Jake; Fri-Sat 9-12, Ritual.
- Temple Square Concert Series All events begin at 7:30 pm; admission is free.
- Feb 22, Price Vocal Ensemble:

Just as important as the shining armor is what counts in length of courtship is the quality of association. This means that courting couples not only need to play but also to work together, to get acquainted with their "aprons and overalls" selves. The glamorous veneer is really of little importance over the years: the part behind the scenes is what counts.

And follow the road that soon the dark clouds appeared; the canyon wall was before long seen; and before long the "big" city was before them. Somewhat similarly, as older people, have they realized that come what may, everything will work out all right.

Russell Wilson, director.

Feb 23, Utah Chamber Players; Bryce Ritting, director.

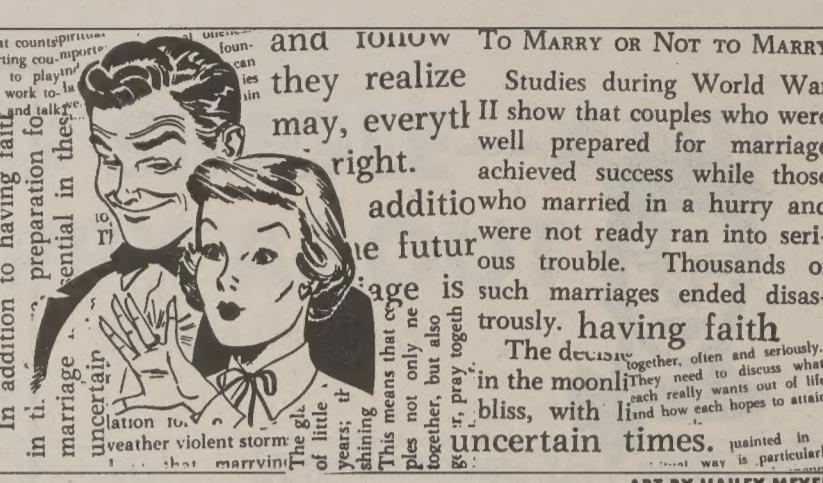
### FILM

- Cuban Film Festival—Cinema from revolutionary Cuba, Thursdays, 6:30 pm in Orson Hall Auditorium at U of U, Free, call 575-8211.
- Feb 21, *Portrait of Teresa*, a look at machismo in revolutionary society.
- Feb 28, *Vampires in Havana*, wacky full length cartoon for adults.
- Varsity I Shows at 4:30, 7, 9:30.
- Feb 20, *Avalon*.
- Feb 21, *The Lady Eve*.
- Feb 22,23,25-27, *Glory*.
- Feb 22, *Dragnet*, 11:30 pm.
- Feb 28, *All About Eve*.
- Varsity II Shows at 7, 9:30.
- Feb 22,23,25, *Dick Tracy*.
- International Cinema
- Feb 19-23, *Bicycle Thief* (Italian), *Icicle Thief* (Italian), call 378-5751 for show-times.
- Feb 26-Mar 2, *Hiroshima, Mon Amour* (French), *Petite Confession Filmed De Luis Bunuel* (French Documentary), *Viridiana* (Spanish), *Los Olvidados* (Spanish).
- Movies 8 Now showing: *The Rescuers Down Under*, *Ghost*, *The Rookie*, *Welcome Home Roxy Carmichael*, *Look Who's Talking Too*, *Memphis Belle*, *Postcards From the Edge*, *Misery*, \$1.50, call 375-5667. cinema in your face
- Feb 20-24, Akira Kurosawa's *Dreams*, 5:15 & 9:15 Wed-Thurs, 2:45 Fri-Sun.
- Feb 22-24, *Vincent*, 1:00 pm.
- Feb 21&28, *Sheila and the Brainstem*, 11:30 pm.

- Cinema Guide
- Academy Theater, 56 N. University Ave., 373-4470.
- Avalon Theater, 3605 S. State, SLC, 226-0258.
- Cinema In Your Face, 45 W. 300 S., SLC, 364-3647.
- Carillon Square Theaters, 224-5112.
- Cineplex Odeon University 4 Cinemas, 224-6622.
- International Cinema, 250 SWKT, BYU, 378-5751.
- Mann Central Square Theater, 374-6061.
- Scera Theater, 745 S. State, Orem, 225-2560.
- Varsity I, ELWC; Varsity II JSB, BYU, 378-3311.

### DANCE

- Feb 20-23, *Sleeping Beauty*, Capitol Theater, info: 524-8333.
- Mondays, International Folk Dancing, U of U Union Ballroom, 7 pm, free.



ART BY HAILEY MEYER

Tuesdays & Saturdays, Big Band Era Ballroom Dancing, Murray Arts Center, 269-1400.

Wednesdays, Israeli dancing, Jewish Community Center, SLC, 7:30-10 pm.

Thursdays, Industrial Dance Music, The Pompadour, 740 S. 300 W., SLC, \$4 cover, info: 537-7051.

### ART

Jan 23-March 30, Environmental photography, Robert Glenn Ketchum photograph exhibit at Sundance, info: 225-4107.

Feb 22-28, Ceramics by Von Allen, Gallery 303 HFAC, free.

### LECTURES

Feb 20, "Career Opportunities for Majors in International Studies," 12 noon, 238 HRCB.

Feb 21, Bill of Rights Lecture Series, "The Reunification of Germany and Constitutional Rights," Helmut Steinberger, Former Justice of German Constitutional Court, Moot Court Room-BYU Law School, 8 pm.

Feb 21, CES Know Your Religion Lecture, ELWC, see info booth for time.

Feb 21-23, "America, the West, and the Liberal Arts" Lecture Series, looking at the questions, "Do the 'great books' of Western civilization, from Plato to Nietzsche, belong at the core of liberal education in America?" and "What is the central purpose of liberal education?" Feb 21, 11am, 375 ELWC, Michael Gillespie, keynote address, "Western Civilization and American Culture," Feb 22, 10 am, Varsity Theater ELWC, Ralph Hancock, "Tocqueville on Liberal Education and American Democracy," Feb 22, 2pm, Harvey C. Mansfield Jr., "The Unfinished Revolution," for info call 378-3302.

Feb 27, "The Gulf War: A Jordanian Perspective," Mr. Richard P. Robison, U.S. Embassy Officer in Kuwait and Jordan, 12 noon, 238 HRCB.

Feb 27, P.A. Christensen Humanities Lecture, "Neither Jew nor Greek: Beyond the Theology of Philosophy and Contemporary Criticism," James Faulconer, Assoc. Professor of Philosophy, 2084 JKHB, 7:30 pm.

Feb 28, Philosophy Club Lecture Series, Arthur King, author, 2072 JKHB, 11 am.

### OTHER

Feb 21-22, Men's Volleyball, BYU vs. UC Irvine, SFH, 7:30 pm.

Feb 28, Men's Volleyball, BYU vs. Eastern Montana, SFH, 7:30 pm.

STUDENT REVIEW - GENDER ISSUE FEBRUARY 20, 1991

at 7 pm until war ends. Mondays, Readings of local women writers, A Woman's Place Bookstore, 1400 Foothill Drive #240, Foothill Village, SLC, free, call 583-6431.

### EDITOR'S CHOICE

Last chance to see Akira Kurosawa's *Dreams*, this is a gorgeous film, a must see. For a real treat see *Sheila and the Brainstem*, it's a movie about a couple who is kidnapped by crazy society dropouts who are searching for the ultimate shopping mall in the sky where everything is open and you know exactly where your brand is located. An offbeat original, destined for cult status by UCLA film school graduate, Matt McDowell. Both films at cinema in your face.

Get your tickets now for Neil Young. He'll be playing March 20 at the U of U Huntsman Center. Open for him are Sonic Youth and Social Distortion. Tickets at Huntsman Center and SmithTix. This will be a hot show!

If you're feeling too happy and too healthy call 533-7239 and find out how bad the air really is around Utah County.

"We drank a lot of bourbon and ate sauerkraut and went to bed at ten, and I listened to the rain and the Atlantic and felt safe." —Joan Didion

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